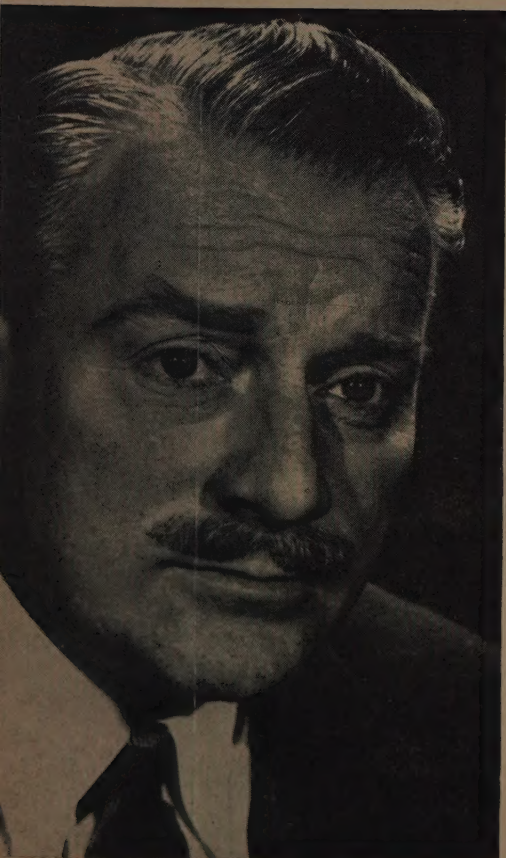


Lutheran *12-55* *No Hollywood Calif*

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

LUTHERAN MEN



May

1953



Volume 34

No. 5

Subscription

\$1.50 a year

Meet Luther Vestergard

Outstanding Lutheran Layman

Story on Page Three

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Contents

Meet Actor-Churchman Luther Vestergard.....	page 3
Let Your Love Overflow	" 5
What Makes Men Great?.....	" 8
Honorary Life Membership	" 9
Education for Living	" 11
Brotherhood in Action	" 12
Message from Headquarters	" 13
Boy Scouts	" 16
News	" 17
Minority Groups (topic)	" 22
Editor's Page	" 28

LUTHERAN MEN

JOSEPH B. MOHR, Editor, 3701 Avenue I, Brooklyn 10, N.Y.

SEND HERE ALL CONTRIBUTIONS FOR PUBLICATION

EARLE W. BADER, Executive Secretary, Market and New Streets, Bethlehem, Pa.

SEND HERE ALL SUBSCRIPTIONS, CHANGES OF ADDRESS, CORRESPONDENCE REGARDING THE BROTHERHOOD ORGANIZATION AND INQUIRIES REGARDING ADVERTISING

Staff Writers

Earle W. Bader, Market and New Streets, Bethlehem, Pa.

Dr. Earl S. Rudisill, 1228 Spruce St., Philadelphia 7, Pa.

Rev. Charles F. Brobst, 4 N. Main St., Telford, Pa.

Dr. George A. Eichler, 320 E. 20th St., Northampton, Pa.

Brotherhood Directory

PRESIDENT — Merwyn C. Fuss, E. Baltimore St., Taneytown, Md.

FIRST VICE PRESIDENT — William Shetlock, 22 S. Fourth St., Coplay, Pa.

SECOND VICE PRESIDENT — B. T. Bodie, 900 Wildwood Ave., Columbia, S. C.

THIRD VICE PRESIDENT — David Blomstrom, P. O. Box 474, Smyrna, Ga.

SECRETARY — Aubrey Mauney, Gaston St., Kings Mountain, N. C.

TREASURER — Ernest C. J. Haller, 1731 Lincoln Ave., Northampton, Pa.

EXECUTIVE SECRETARY — Earle W. Bader, Market and New Sts., Bethlehem, Pa.

EXECUTIVE COMMITTEE

Term expiring 1954

Ernest Clarke, R. R. 6, St. George Rd., Brantford, Ont., Canada

Rev. Phares G. Beer, D.D., 708 St. John St., Allentown, Pa.

Term expiring 1956

Alfred Arnesen, Sr., 3837 N. Monticello St., Chicago, Ill.

Leonard F. Ashford, 609 W. Godfrey Ave., Philadelphia 26, Pa.

Rev. Paul M. Kinports, D.D., 515 Huger St., Charleston 29, S. C.

Term expiring 1958

Rev. Lester M. Utz, 94 S. Fremont Ave., Pittsburgh 2, Pa.

Irwin L. Bortner, 527 S. 16th St., Harrisburg, Pa.

Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Lutheran Church in America. Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States

Subscription . . . \$1.50 a year

Meet Actor-Churchman Luther Vestergard

by JOSEPH B. MOHR

Lutheran layman whose best-loved role is that of bringing Christ to Hollywood, stars with Evangelist Billy Graham in "Oil Town, USA."

IN HOLLYWOOD, Actor Paul Power leads a double life, but not the kind one has to be ashamed of.

At the end of a studio day, he removes his makeup, discards his stage name and becomes himself again, Luther Vestergard, outstanding Lutheran layman.

Movie-goers have seen Paul Power as the valet in "The Milkman," as Miriam Hopkins' escort in the party sequence in Paramount's "The Heiress" and as a newspaper reporter in John Goldwyn's "Hans Christian Andersen."

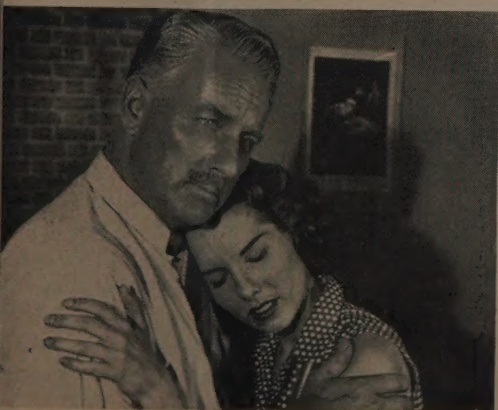
Church-goers have heard Luther Vestergard preach the Gospel. In real life he has served as assistant

pastor and interim pastor of St. Matthew's Lutheran Church (ULCA), North Hollywood, where he lives.

In theatrical work he appeared recently as "Judge Thompson" with Burns and Allen, and Jack Benny; as "Senator Seward" in Death Valley Days, and as "Mr. Sanders," bank cashier, in Racket Squad.

Church-goers have seen Actor Power in two Cathedral films: as Andrew the Apostle in "45 Tioga Street" and as Mr. Thompson in "The Difference."

Off-stage, Mr. Vestergard has served on the Executive Committee of the California Synod for the past four years, as a member of the Board of



Paul Power, two-fisted oil executive, whose worldly ways brought him no happiness, is touched by the love of his daughter and the message of an evangelist. Colleen Townsend Evans plays the part of the daughter in the film "Oil Town, USA."

Contents

Meet Actor-Churchman Luther Vestergard.....	page 3
Let Your Love Overflow.....	" 5
What Makes Men Great?.....	" 8
Honorary Life Membership	" 9
Education for Living	" 11
Brotherhood in Action	" 12
Message from Headquarters	" 13
Boy Scouts	" 16
News	" 17
Minority Groups (topic)	" 22
Editor's Page	" 28

LUTHERAN MEN

JOSEPH B. MOHR, Editor, 3701 Avenue I, Brooklyn 10, N.Y.

SEND HERE ALL CONTRIBUTIONS FOR PUBLICATION

EARLE W. BADER, Executive Secretary, Market and New Streets, Bethlehem, Pa.

SEND HERE ALL SUBSCRIPTIONS, CHANGES OF ADDRESS, CORRESPONDENCE REGARDING THE BROTHERHOOD ORGANIZATION AND INQUIRIES REGARDING ADVERTISING

Staff Writers

Earle W. Bader, Market and New Streets, Bethlehem, Pa.

Dr. Earl S. Rudisill, 1228 Spruce St., Philadelphia 7, Pa.

Rev. Charles F. Brobst, 4 N. Main St., Telford, Pa.

Dr. George A. Eichler, 320 E. 20th St., Northampton, Pa.

Brotherhood Directory

PRESIDENT — Merwyn C. Fuss, E. Baltimore St., Taneytown, Md.

FIRST VICE PRESIDENT — William Shetlock, 22 S. Fourth St., Coplay, Pa.

SECOND VICE PRESIDENT — B. T. Bodie, 900 Wildwood Ave., Columbia, S. C.

THIRD VICE PRESIDENT — David Blomstrom, P. O. Box 474, Smyrna, Ga.

SECRETARY — Aubrey Mauney, Gaston St., Kings Mountain, N. C.

TREASURER — Ernest C. J. Haller, 1731 Lincoln Ave., Northampton, Pa.

EXECUTIVE SECRETARY — Earle W. Bader, Market and New Sts., Bethlehem, Pa.

EXECUTIVE COMMITTEE

Term expiring 1954

Ernest Clarke, R. R. 6, St. George Rd., Brantford, Ont., Canada

Rev. Phares G. Beer, D.D., 708 St. John St., Allentown, Pa.

Term expiring 1956

Alfred Arnesen, Sr., 3837 N. Monticello St., Chicago, Ill.

Leonard F. Ashford, 609 W. Godfrey Ave., Philadelphia 26, Pa.

Rev. Paul M. Kinports, D.D., 515 Huger St., Charleston 29, S. C.

Term expiring 1958

Rev. Lester M. Utz, 94 S. Fremont Ave., Pittsburgh 2, Pa.

Irwin L. Bortner, 527 S. 16th St., Harrisburg, Pa.

Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Lutheran Church in America. Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States

Subscription . . . \$1.50 a year

Meet Actor-Churchman Luther Vestergard

by JOSEPH B. MOHR

Lutheran layman whose best-loved role is that of bringing Christ to Hollywood, stars with Evangelist Billy Graham in "Oil Town, USA."

IN HOLLYWOOD, Actor Paul Power leads a double life, but not the kind he has to be ashamed of.

At the end of a studio day, he removes his makeup, discards his stage name and becomes himself again, Luther Vestergard, outstanding Lutheran layman.

Movie-goers have seen Paul Power as the valet in "The Milkman," as Miriam Hopkins' escort in the party sequence in Paramount's "The Heiress" and as a newspaper reporter in Sam Goldwyn's "Hans Christian Anderson."

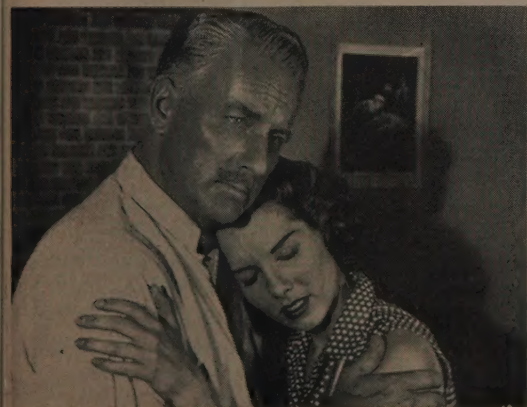
Church-goers have heard Luther Vestergard preach the Gospel. In real life he has served as assistant

pastor and interim pastor of St. Matthew's Lutheran Church (ULCA), North Hollywood, where he lives.

In theatrical work he appeared recently as "Judge Thompson" with Burns and Allen, and Jack Benny; as "Senator Seward" in Death Valley Days, and as "Mr. Sanders," bank cashier, in Racket Squad.

Church-goers have seen Actor Power in two Cathedral films: as Andrew the Apostle in "45 Tioga Street" and as Mr. Thompson in "The Difference."

Off-stage, Mr. Vestergard has served on the Executive Committee of the California Synod for the past four years, as a member of the Board of



Paul Power, two-fisted oil executive, whose worldly ways brought him no happiness, is touched by the love of his daughter and the message of an evangelist. Colleen Townsend Evans plays the part of the daughter in the film "Oil Town, USA."

Directors of the California Lutheran Home for the Aged, in Alhambra, for three years, and a member of such committees as Brotherhood, Stewardship, Nominating, Youth Camp Relief, and Pacific Lutheran Theological Seminary Appeal.

"Oil Town, USA"

One of the actor's most recent roles is that of a two-fisted oil executive whose worldly ways bring him no happiness but who eventually finds God and peace of mind through the love of his daughter and the message of an evangelist in the dramatic picture "Oil Town, USA," filmed against the background of Houston, Texas.

Centering in the power of the Gospel, the film stars Billy Graham as the evangelist and Paul Power as the oil executive. The role of daughter is depicted by Colleen Townsend Evans, who retired from her regular film roles a few years ago to devote full time to evangelistic work.

"The Lord has honored 'Oil Town, USA' in a most remarkable way, with hundreds of decisions following each showing," said Mr. Vestergard. "At the world premier in Houston a few weeks ago, I appeared in person with Billy Graham, and the Sam Houston Coliseum was filled to its 12,000 capacity, with many turned away."

"I returned last week from appearances in Washington, D. C., Baltimore, Detroit, and Richmond, Va., and in each instance many could not get into the auditorium, and many accepted Christ as Saviour."

In personal appearances with the

film and in preaching missions, Churchman Vestergard's itinerary also took him to Minneapolis, St. Paul, Pittsburgh, Buffalo, Schenectady, N. Y., Scranton, Pa., Philadelphia, and Chattanooga, Tenn. In Chattanooga he appeared with Billy Graham at the closing service of that popular evangelist's current campaign, and then returned home to Hollywood.

Bringing Christ to Hollywood

In Hollywood Mr. Vestergard helps conduct an all-entertainment-profession prayer meeting every Monday night — a night set aside each week for worship with friends and fellow actors who "go to church to worship and not to parade their religion before sight-seers who often come to Hollywood's churches solely out of curiosity."

He also serves as vice president of the Hollywood Christian Group Foundation, which includes in its membership such a well known star as Roy Rogers. The Group is an association of men and women employed in the entertainment industry (radio, television, stage, screen and allied professions) who meet together for Christian fellowship "to inspire men and women in our industry to commit their lives to the Lord Jesus Christ; to provide a means of growth in grace and the knowledge of the Lord Jesus Christ; to encourage an effective Christian witness through our daily life and occupation."

Layman Vestergard is a graduate of the University of Southern California and the Bible Institute of Los An-

Lutheran Men

geles, and he also attended Harvard University Law School.

He is well known to such ULCA Brotherhood leaders as Executive Secretary Earle W. Bader and Past President Ralph J. Wohlson, and others in the Lutheran Church.

The article "He Brought Them to Jesus" that appeared in the August, 1951, issue of *Lutheran Men*, was written by Mr. Vestergard. He also posed for the pictures in the Brotherhood tract "Do You Mean Me?"

That is the story of the double life of an actor-churchman who devotes

his life to witnessing uniquely for Christ. We are proud to number him among our own Lutheran laymen.

We have told his story because — as Columnist Buddy Mason wrote about him — "we do not think that the relatively few Hollywood citizens who misbehave should rate the headlines they get; we'd rather introduce you to the real Hollywood, the vast majority of hard working, decent people like you, who also make up the bulk of our population."

●

Let Your Love Overflow

by JAMES A. RYBERG

WEST BERLIN today is flooded by fear-driven, freedom-seeking East Germans—a tragic stream of humanity now exceeding 385,000 refugees and rising rapidly at a rate of up to 5,000 per day early in March.

At least one out of every five West Berliners is a recent refugee, and four out of every five refugees are Lutherans from East Germany.

Already staggering under overwhelming refugee problems, the Lutheran churches in West Germany have accepted responsibility to aid this growing group of desperate fugitives from Communism. Since eighty per cent of all East Germans belong to the Lutheran Church, provision of

physical and spiritual aid in the Berlin situation becomes a task of enormous magnitude and significance.

The strategic importance of aid from U. S. Lutherans to refugees in Berlin, today partially sheltered in



NLC News Bureau Photo
Berlin Refugees

A typical street scene today in West Berlin, as a bus provided by the Allied forces prepares to carry a group of East German refugees to centers for X-ray examinations and security checks. Both of these requirements are prerequisites to receiving official recognition as a political refugee.

Mr. Ryberg is a NLC News Bureau staff writer.

86 inadequate refugee camps, cannot be overestimated in the light of facts like these:

As many Lutheran refugees exist in West Berlin as there are baptized members of the American Lutheran Church in the states of Ohio, Michigan, Wisconsin and Minnesota!

Lutherans among refugees in West Berlin are equivalent to seventy per cent of the baptized membership of the Augustana Lutheran Church!

Homeless refugee Lutherans in West Berlin number nearly as many as the baptized membership of the ULCA's Pennsylvania Ministerium, and more than the constituency of the Central Pennsylvania Synod, each of which represents about fifteen per cent of the ULCA's 34 synods.

Comparisons like these are startling but true. And this is no temporary emergency that may disappear overnight. West Berlin officials have figured out that, even if the refugee flow stopped tomorrow, it would take the city a full year to straighten out the situation.

This refugee problem points up a challenge which confronts not only U. S. Lutherans, but the world Lutheran fellowship as well. The need is there — a need that calls for a special outpouring of compassionate love and prayers, translated into action by an increased tempo of sharing, through gifts of both cash and goods.

The first place the refugees turn for aid is the church, and rightly so. They should, and do, expect that Christians, striving to remain faith-

ful to their Master's instruction, will provide refugees with clothing, food, medicines, aid in finding housing and jobs, emigration advice, and spiritual counsel.

Most popular among church-operated aid stations for refugees in West Berlin are the *Bahnhofsmmissionen*, barrack centers which the church has set up at railroad stations to provide emergency overnight sleeping facilities, meals, clothing, child care, and a whole gamut of personal services rendered in the name of Jesus Christ.

On the night of last February 2, the Franklin Street *Bahnhofsmmission*, with a normal sleeping capacity of 50, sheltered 342 refugees — seven times the usual number! The Zoo station mission slept 85 refugees in space for 13, and the Wannsee mission, normally offering beds for 75 persons, reported 180 refugees had spent the night there.

Staffed by consecrated Lutheran deaconesses and church women, the *Bahnhofsmmissionen*, nine throughout West Berlin, are the front-line Christian witness to the refugees. They offer such needed essentials as a hot shower, someone to look after small children while parents stand in line to seek recognition and other refugee rights, personal counselling, a lounge and materials for letter-writing and reading, Bible study groups, and devotional services. Twelve full-time counselors are on the job, ready to be of assistance to refugees who need assurance.

Sister Edith, director of the Wannsee mission, a jolly greying woman



NLC News Bureau Photo

No Place to Lay Her Head

Cradling her head on an arm propped over the back of a neighbor's chair, an East German refugee woman tries to catch some sleep in a West Berlin refugee center. Thirty-nine improvised refugee camps included in a total of 86 such stockades for the homeless exist today in West Berlin. Conversion rate of shelters has not been able to keep up with a refugee flood averaging 3,000 new fugitives daily. This woman has clamped her purse between her legs, as a precaution against petty thieves.

with a perpetual smile, never asks a refugee which church he comes from, but simply smiles and asks, "How can we help you?"

In one instance, a refugee woman who left East Germany in such haste that she brought only three changes for her small baby received an important morale boost when Sister was able to give her a Lutheran World Relief layette kit.

Another time, the local police precinct sergeant telephoned the Wannsee

mission to ask, "Can you help us clothe a naked man?" When Sister Edith heard that the man was a refugee who had swum the Havel River to reach safety, she quickly replied, "Bring him right over!" An LWR suit was found to reclothe the shivering refugee.

The bubbling little deaconess is confident that her little storeroom will never have bare shelves. The room is filled with gifts from Christians in the United States, Sweden, Switzerland and other countries, listing such items as clothing, baby food, soups, and emergency medical supplies. Sister Edith proudly points to the little room and says, "The love of the Christian world assembles in our little pantry!"

Early in February, leaders of the World Council of Churches and the Lutheran World Federation prepared an urgent appeal to Christian churches around the globe to redouble their efforts on behalf of the critical refugee problem existing in West Germany (at least 5,000,000 needy, uprooted, homeless), and most particularly for the new fugitives entering West Berlin. German churches have issued an emergency request to the National Lutheran Council for refugee needs in Berlin.

Lutherans in this country are urged to support this plea, and to respond by contributing even more generously to Lutheran World Action and Lutheran World Relief. Merely reaching this year's goal of \$2,600,000 will

(continued on page 30)

What Makes Men Great?

by LESTER KROEPEL

"I have waited five years to get even with him, and now I have my chance."

If biography and history teach us anything, it is that great men have almost always refused to poison their spirits with vindictiveness and hate. There are some outstanding examples.

Napoleon, by no means an ideal character, had superb indifference to personal animosity. When someone questioned his judgment in appointing one of his critics to an important office, Napoleon expressed surprise.

"What do I care what he thinks of me," Napoleon demanded, "so long as he can do the work?"

Abraham Lincoln amazed the nation by putting into his cabinet his foremost political enemies. For Secretary of War he chose Stanton, who had sneeringly characterized him as a clown and a gorilla. He made Seward Secretary of State, knowing well that Seward regarded himself as much the abler man. Chase, his Secretary of the Treasury, used his cabinet influence to promote his own chances for the presidential nomination. It meant nothing to Lincoln so long as Chase kept the confidence of the country and did his work well. When McClellan snubbed him brutally, and Lincoln was urged to replace him, he replied: "I will hold McClellan's horse if only he will give us victories."

Disraeli had the same calm superiority to personal resentment. During his short tenure of power in 1868, he granted a pension to the children of John Leech, the *Punch* draftsman who had mercilessly attacked him for thirty years. Now, in 1874, his first action was to offer the highest distinction within his power to Thomas Carlyle, who had formerly asked how much longer John Bull would suffer this absurd monkey to dance on his chest. When a partisan of more vindictive turn expressed his astonishment at his meekness, he replied: "I never trouble to be avenged. When a man injures me, I put his name on a slip of paper and lock it in a drawer. It is marvelous to see how the men I have thus labeled have the knack of disappearing."

Sister Kenny, the amazing polio fighter, suffered severe criticism on her method of treating the ravaging disease. Even though her methods were condemned, she persevered and continued her work under the vicious attacks from certain elements of the medical profession. When recognition came and her work was praised, she offered her services to the medical profession to help spread her knowledge. Her spirit refused to become poisoned by vindictiveness and hate.

A certain proportion of men feel that they must help balance the scales of justice. They nurse personal in-

juries; they harbor resentment and accept every opportunity to denounce and criticize. They are never great men. Great men have a calm superi-

ority to resentment.

.Great men are too busy.

—*Sunshine Magazine*



Honorary Life Membership

by PHARES G. BEER

A CONFERENCE treasurer recently informed us that it was impossible for him to keep a correct list of all the persons receiving Honorary Life Memberships in his conference because some of the memberships were ordered directly from the Honorary Life Memberships Secretary of the Brotherhood of The United Lutheran Church in America. We understand and appreciate his difficulty. Because we have no list of conference officers nor indications as to what conference persons belong for whom Honorary Life Memberships are taken out, we are unable to give information on this matter.

We would therefore ask that persons taking out memberships directly from the general secretary notify their conference or synodical secretary of such action.

Where memberships are taken out according to the action adopted at the Cedar Rapids convention there is no confusion whatsoever.

That persons may become fully acquainted with the method adopted officially we quote from page 23 of the minutes of the Cedar Rapids convention the paragraphs on "Procedure for the Transmission of Fees."

"The local Brotherhood treasurer forwards fees and three copies of the application blanks with *full and correct data* to the conference treasurer as soon as a membership is taken by a Brotherhood or an individual. The Honorary Life Membership secretary of The United Lutheran Church Brotherhood will furnish the blanks to the local Honorary Life Membership secretaries.

"The conference treasurer forwards two copies of the application, with the money, to the synodical treasurer and keeps one copy for his own records.

"The synodical treasurer sends one copy of the application, with the money, to the treasurer of the Brotherhood of The United Lutheran Church and keeps one copy for his records.

"At the close of each quarter every treasurer lists the memberships that have been received by him and sends a copy of that list to the Honorary Life Membership secretary on his level, be it local, conference, synodical or United Lutheran Church.

"Certificates are issued from the Bethlehem office, but *only* after the

synodical treasurer has ordered them officially."

There are now 317 Honorary Life Members from nineteen synodical Brotherhoods. Twelve synodical Brotherhoods have regularly appointed Honorary Life Membership secretaries. They are:

California Synod — Roland R. Holdeman, 7724 South Pioneer Blvd., Whittier, Calif.

Georgia-Alabama Synod — J. O. Warth, Christ Church, Twentieth Street North and Fourteenth Avenue, Birmingham, Alabama.

Illinois Synod—Frank M. Hughes, 1221 Chesnut Avenue, Dixon, Illinois.

Iowa Synod — Rodney C. Berger, 2072 Linn Blvd., Cedar Rapids, Iowa.

Maryland Synod — Martin A. McGrory, P. O. Box 6950, Congress Heights Station, Washington 20, D.C.

Midwest Synod — Clarence Brei, Lanham, Nebraska.

Nebraska Synod — Eldon Johnson, Davenport, Nebraska.

North Carolina Synod — Carl W. Cross, Salisbury, Route 3, North Carolina.

Pacific Synod — Edwin Carter, 1017 Southwest Nineteenth Street,

Portland, Oregon.

Pennsylvania Ministerium — William H. Frick, 42 Clymer Avenue, Sellersville, Pennsylvania.

South Carolina Synod—Carl Davis Caughman, Lexington, Route 4, South Carolina.

West Virginia — H. D. Williams, 627½ Eleventh Avenue, Huntington, West Virginia.

The synodical Honorary Life Membership secretary will try to promote interest by special presentations of memberships at synodical conventions and will present individual and group memberships and will foster showers for one-hundred-per-cent Honorary Life Membership Brotherhoods. He will also promote In Memoriam memberships for former Brotherhood leaders and members, for men who gave their lives in their country's service and for others who were active in the church.

He will make annual reports to the synodical convention after writing to the synodical treasurer and securing from him the list of Honorary Life and In Memoriam memberships given during the year.

Everybody is Responsible

When we divorce one's profession from his vocation, we begin to get into trouble. I remember that I was giving some addresses at a state university when a certain naval officer invited me to visit a great ordnance plant. I saw there the twelve- and fourteen-inch guns, enough electrical aiming and firing gadgets to rearm every ship in the American Navy. As I looked at those great death-dealing instruments, I said to him, "Captain, are you going to use these things some day?" He replied, "I don't think that is my business, Dr. Evans. That's up to you religionists." I said, "Wait a minute. You can't pass the responsibility to me that way! Building a kingdom of peace and righteousness is as much your task as it is mine." You see, he was so busy with the profession of making guns that he forgot his vocation of building a kingdom of righteousness and peace. He had never thought out how his profession might make its contribution to that. He was so busy making a living that he had forgotten what he was living for.—Louis H. Evans in "The Kingdom is Yours" (Revell).

Education for Living

Christian Family Week

May 3 - 10

HOMES ARE of all kinds. Some are deeply and thoroughly religious, while others are mildly interested, indifferent, or plainly non-religious. Few are definitely irreligious. The character of homes exerts a profound influence on children, young people, and adults — and on all society.

The Christian Church is deeply concerned that maximum help be extended to parents and families with a view to making their households thoroughly Christian and decidedly more efficient in all operations. *Christian Family Week*, May 3-10, is set apart by the Christian churches in the United States and Canada for a family-life emphasis — to carry out projects which will improve family life and to plan for longer-term activities for the same purpose.

Projects for Congregations

1. Sermons, addresses, and panel discussions on marriage, family life, child guidance, counseling of youth, and church-home cooperation.

2. Planning or conducting courses on preparation for marriage, home-making, religious education in the home, home guidance of adolescents, sex education for the guidance of parents, and home-church relations.

3. Starting the use of methods to

facilitate church-home cooperation, such as At Home Night, Family Night, home visitation, parent-leader meetings, and proper use of *The Parent's Quarterly*.

4. Distribution of the folder, *Family Week Plans for You*, which may be obtained from the Publication House at \$2 a hundred.

5. Visitation of homes. This should have a purpose and the callers should be adequately prepared for the work.

6. A book-shelf (for lending) on marriage, family life, and parenthood. Magazines on family life may be made available. A list of books and magazines is available on request from this writer.

What Homes Can Do

1. Give full cooperation to the congregation in its plans for Christian Family Week. The church can do little without the full support of families.

2. Attend any courses on marriage or family life which the congregation may offer, or plan.

3. Start or improve family worship, with such helps as *Light for Today*, *Word in Season*, *The Day's Worship*, *From Day to Day*, or *At Jesus' Feet*.

4. Read or study books on the Christian family, of which there are today many good ones.
5. Discuss sermons or addresses in the family circle.

6. Have a Family-at-Home Night, with a formal or informal program.
7. Assist in the visitation of other homes.

Brotherhood in Action

by CHARLES F. BROBST

Lutheran Worship

THE LITURGY in the language of the people is as modern as the Reformation. Up to the days of Martin Luther the church service was in a foreign tongue understood only by a few scholars. To this day the Roman Catholic Church uses Latin in its service. The Protestant Church can be grateful to the Reformers for considering the common people in the development of the liturgy.

Not only was the service put into the language of the people who used it but it was altered to remove any pretension to human merit. Worship became more sacramental than sacrificial. What God did was more important than what man did. God's grace, not man's merit, was emphasized. God's Word became prominent through the reading of the Epistle and Gospel. The Word was further elevated in the sermon. The worship became more evangelical. Its revision was in the interest of purity and instruction.

The sermon was restored to the service. Prior to the Protestant Reformation there was very little preach-

ing. Sermons were very poor, prepared and delivered by illiterate men. Very often they were on the level of the burlesque. Such sermons as were preached were delivered by the monks outside of the service.

It was logical for Luther to restore preaching in the service, since one of the functions of the service was instruction. Salvation comes to man through the Word and the power of the Holy Spirit. That Word to be heard must be spoken. The results proved that it is more powerful than a two-edged sword.

Luther made Christianity a preaching religion. He was a great preacher himself and realized the power of God's Word.

Into the service was also introduced the singing of hymns. Coleridge said, "Luther did as much for the Reformation by his hymns as by the translation of the Bible; the children learned them in the cottage and the martyrs sang them on the scaffold."

Luther published a hymn book in 1524. Included were 23 hymns composed by Luther. The most famous

of his hymns is "A Mighty Fortress." It is translated into almost 200 languages and is called the "Battle Hymn of the Reformation."

People learned to sing. They practiced hymns during the week. Families sang together. The popularity of hymn singing led a Jesuit to declare, "The hymns of Luther killed more souls than his sermons." One old man

in Magdeburg was imprisoned because he sold hymns and sang them for the people on the streets. After 200 citizens interceded, he was finally released.

The men of the church, as they realize the struggle through which our liturgy went, will consider it a greater privilege to regularly be present at the worship services of the church.

Message from Headquarters

by EARLE W. BADER

Synodical Officers' Conference

The 1953 synodical Brotherhood officers' conference will be held at the Gettysburg Theological Seminary, Gettysburg, Penna., on Thursday and Friday, July 16-17. This conference has been arranged in accordance with the action taken at our 1952 Washington, D. C., convention.

A poll of our synodical presidents indicates they are eager to participate in a mid-summer conference on "Brotherhood Methods and Problems. The replies to our questionnaire favored the Gettysburg Seminary as the most accessible location and July was voted as the best time to hold the conference.

A worth-while program will be arranged with an open forum on various phases of our Brotherhood work in the conference, synod and the U. L. C. A. Special emphasis on the promotion of the "Ten Objectives" in the congregation and a uniform proce-

dure in establishing new Brotherhoods will be included. A portion of one of the sessions will be given over to the consideration of any questions or problems that our conference and synodical officers wish to present.

Every effort will be made to insure a good attendance and if the results meet our expectations, we will have taken a step in the direction of a long-cherished hope of holding an annual summer school of Brotherhood methods.

The Gettysburg Seminary will provide accommodations for our Brotherhood officers who will bring their wives to the conference. Separate quarters will also be available for additional ladies and the Brotherhood members who will be unaccompanied.

The meals and lodging will be priced at a very nominal figure, well within the reach of everyone who wishes to attend the conference.

The ULCA Brotherhood executive

committee will also be invited to participate in the conference which will be followed by the annual meeting of the ULCA Brotherhood executive committee at the Gettysburg Seminary on July 18. This should be an added incentive for our synodical Brotherhood officers and their official representatives to share the fellowship and inspiration of a joint meeting with our executive committee members and their families.

Sixty-Three Newly Chartered Brotherhoods

We extend a cordial welcome to

the following Brotherhoods who received their charters during the period April 1, 1952, to April 1, 1953

It is our sincere hope that these charters will be a constant reminder of the bond of Christian fellowship which unites the congregational Brotherhood with the synodical and national Brotherhood organizations. These charters should also be regarded as a mandate to enlist all of the members of each local Brotherhood for active service to their congregation, community and the church at large.

New Chartered Brotherhoods — April 1, 1952 - April 1, 1953

Bethany Lutheran Brotherhood, San Jose, California
Faith Lutheran Brotherhood, Edmonton, Alberta, Canada
Our Saviour Lutheran Brotherhood, Albany, Georgia
Grace Lutheran Brotherhood, Chicago, Illinois
St. James Lutheran Brotherhood, Harvel, Illinois
Grace Lutheran Brotherhood, Virginia, Illinois
Albion Lutheran Parish Brotherhood, Albion, Indiana
Holy Trinity English Lutheran Brotherhood, LaFayette, Indiana
Mt. Zion Lutheran Brotherhood, LaGrange, Indiana
St. John's Lutheran Brotherhood, North Liberty, Indiana
St. John's Lutheran Brotherhood, Dunlap, Iowa ,
Trinity Lutheran Brotherhood, Tipton, Iowa
Zion Lutheran Brotherhood, Hutchinson, Kansas
Faith Lutheran Brotherhood, Mission, Kansas
St. John's Lutheran Brotherhood, Russell, Kansas
St. John's Lutheran Brotherhood, Linthicum, Maryland
Zion Lutheran Brotherhood, Williamsport, Maryland
Christ Lutheran Brotherhood, Monroe, Michigan
Zion Lutheran Brotherhood, Benedict, Nebraska
Christ Lutheran Brotherhood, Pierce, Nebraska
First Lutheran Brotherhood, Potter, Nebraska
St. Timothy Lutheran Brotherhood, Albuquerque, New Mexico
Our Saviour's Lutheran Brotherhood, Carman, New York

Bethany Lutheran Brotherhood, Central Bridge, New York
 Zion Lutheran Brotherhood, Clarence Center, New York
 The Third Lutheran Brotherhood, Rhinebeck, New York
 St. Paul's Lutheran Brotherhood, Dallas, North Carolina
 Resurrection Lutheran Brotherhood, Kings Mountain, North Carolina
 Pilgrim Lutheran Brotherhood, Lexington, North Carolina
 Bethpage Lutheran Brotherhood, Lincolnton, North Carolina
 Cedar Grove Lutheran Brotherhood, Lincolnton, North Carolina
 St. Andrew's Lutheran Brotherhood, New Bern, North Carolina
 Grace Lutheran Brotherhood, Dover, Ohio
 Redeemer Lutheran Brotherhood, Portland, Oregon.
 Rosemont Lutheran Brotherhood, Bethlehem, Penna.
 St. Mark's Lutheran Brotherhood, Birdsboro, Penna.
 Christ Lutheran Brotherhood, Charleroi, Penna.
 St. Mark's Lutheran Brotherhood, Clifton Heights, Penna.
 St. John's Lutheran Brotherhood, Columbia, Penna.
 Rehoboth Lutheran Brotherhood, Conway, Penna.
 New Hanover Lutheran Brotherhood, Gilbertsville, Penna.
 St. John's Lutheran Brotherhood, Hatboro, Penna.
 Trinity Lutheran Brotherhood, Hecktown, Penna.
 Grimsville Lutheran Parish Brotherhood, Kutztown, Penna.
 Mahoning Lutheran Parish Brotherhood, Lehighton, Penna.
 Salem Lutheran Brotherhood, Marion, Penna.
 Grace Lutheran Brotherhood, Monongahela, Penna.
 Salem Lutheran Brotherhood, New Millport, Penna.
 Redeemer Lutheran Brotherhood, Penndel, Penna.
 Trinity Lutheran Brotherhood, Perkasie, Penna.
 Christ Lutheran Brotherhood, Philadelphia, Penna.
 Epiphany Lutheran Brotherhood, Philadelphia, Penna.
 Friedens Lutheran Brotherhood, Philadelphia, Penna.
 St. John's Lutheran Brotherhood, Philadelphia (Mayfair), Penna.
 St. Paul's Lutheran Brotherhood, Reading, Penna.
 St. Paul's Lutheran Brotherhood, Telford, Penna.
 Redeemer Lutheran Brotherhood, Charleston, South Carolina
 Holy Trinity Lutheran Brotherhood, North Augusta, South Carolina
 St. James Lutheran Brotherhood, Red Bank, South Carolina
 Trinity Lutheran Brotherhood, Roanoke, Virginia
 University Lutheran Brotherhood, Seattle, Washington
 St. Mark's English Lutheran Brotherhood, Jefferson, Wisconsin
 Mt. Olive Lutheran Brotherhood, Mukwonago, Wisconsin

Boy Scouts

by GEORGE A. EICHLER

- ☐ Have you written us about the good turns your scouts have done for your church as requested on the scout page for April? We want to pass the good word around.
- ☐ Have your plans for the camping season been completed? Scouting is an outdoor program largely and your scouts deserve a well planned outdoor program for the summer. This should include hikes, overnight camps and a week or two at a regular camp.
- ☐ Does your troop committee meet regularly at least once a month? This is very important. The governing board of every institution meets regularly. So should your troop committee.
- ☐ How many parents of your scouts do you know personally? The personal touch is important.
- ☐ Is your institutional representative a layman? The pastor is too busy for this. He should be the chaplain.
- ☐ Do you have cubs in your church? This is the proper place to begin. Small boys are very eager for this program. Ask your local scout council to help you organize a cub pack. You should have the whole program—cubs, scouts, explorers.
- ☐ Do you read *Scouting* magazine regularly? It is the official publication of B.S.A. and always full of good suggestions.
- ☐ When did you last survey the advancement record of your troop? Good can come only from working steadily on the scout program.
- ☐ Pastors, are you following up your applicants for the *Pro Deo et Patria* award? Boys need constant reminders.

The Gospel in the Shop

A Good Friday poster depicting Christ hanging on the cross "is being placed on all bulletin boards in our shops and offices (Westinghouse Electric Corporation, Pittsburgh)," wrote Walter C. Koehler, president of the Pittsburgh Synod Brotherhood. "It will be seen by more than 110,000 men and women of all creeds and of many races. The Christmas and Thanksgiving seasons were recognized in this same manner."

"We believe that in this small way we can cooperate with our churches in emphasizing the religious significance of these seasons."

Illinois Synod

Brotherhood workshops were held during January and February throughout the conferences of the Illinois Synod. The men met at Calvary Church, Chicago, the Rev. John E. Cooperrider, pastor; St. Paul's, Oregon, the Rev. Paul R. Bollman, pastor; Luther Memorial, Springfield, the Rev. H. C. Peterson, pastor; and St. James', Vandalia, the Rev. Cranstion R. Gesell, pastor.

The programs were under the direction of the presidents of the conference Brotherhoods: Chicago, Luther Arnesen; Northern, Lyle Sorenson; Central, Judge Charles Fleming; Southern, Karl Shockley. The program centered in the use of the Brotherhood handbook recently published by the synodical Brotherhood. President E. A. Anderson reported:

"The meetings were well attended and filled with manly enthusiasm."

Washington, D. C.

The 12th annual banquet of the Lutheran Laymen's Fellowship was held at Luther Place Memorial Church, Washington, D. C., on March 5. The group heard Dr. Robert T. Tayler, executive secretary of the American Bible Society, tell about Bibles being sent into Iron Curtain countries.

The following officers were elected: President Harry E. Shoup, member of Grace Lutheran Church (ALC), and purchasing agent for Sears Roebuck Co.; Vice-President A. B. Strom, member of Augustana Lutheran Church, and administrative assistant to the Postmaster General U. S.; Treasurer Adam Wenchell, member of Christ Lutheran Church (Missouri Synod), and attorney, Post Office Department; Secretary Martin A. McGrory, member Luther Place Memorial Church (ULC), and assistant superintendent, Home for the Aged and Infirm of the District of Columbia; Past-President John W. Boehne, member Calvary Lutheran Church (Missouri Synod), former Congressman from Indiana, member of the Board of Directors of the Missouri Synod.

Mr. McGrory, elected secretary for the 12th consecutive term, is one of the founders of the Fellowship. A retired United States Marine Corps officer, he was converted to the Faith in 1930 and since that time has held

several synodical and national committee memberships. He has also served as president of the Brotherhood of the Maryland Synod and vice president of the ULCA Brotherhood.

Harry E. Shoup, President

Reading, Pa., Conference

ULCA Brotherhood President Merwyn C. Fuss, Taneytown, Md., delivered an address and installed the newly elected officers at the annual banquet and reorganization meeting of the Reading (Pa.) Conference Brotherhood early this year.

The new officers are: President Richard H. Snell, of Bethany Church; First Vice-President Ray K. Martin, of Hope Church; Second Vice-President Claude R. Croll, of St. John's Church, Boyertown; Secretary Herbert R. Welder, of Advent Church, West Lawn; Treasurer George L. Schmehl, of St. Daniel's Church, Robesonia.

The Rev. Lester E. Fetter, pastor of Alsace Church, was the toastmaster. The Rev. Daniel F. Newhart, pastor of Bethany Church, offered the invocation and pronounced the benediction. The Rev. Paul J. Dundore, president of the Reading Conference, brought a message of greetings.

Men Are Volunteering for Brotherhood Work

Leaders in any organization receive perhaps their greatest thrill when volunteers step forward ready to serve wherever needed. This happened in the Brotherhood, and we report it joyfully.

Recently a layman said:

"I was a leader in Boy Scout work

in the New York Synod. We have moved to western Pennsylvania. I want to help in your Boy Scout program."

Another volunteered for action in our home mission program. Still another said:

"Where can you use me?"

We welcome particularly men of this type. May we have many others who will step forward and say, "I am ready — use me."

One of our conference presidents has made this statement:

"I have found that my Brotherhood responsibilities demanded that I put Brotherhood work first. This I have done."

Another conference officer plans to visit every men's organization in his territory in 1953. Other leaders and their committees are working hard to make the Brotherhood a meaningful auxiliary, strengthening the church by bringing her manpower into new fields of Christian service.

Throughout our synod our program is being brought to the attention of men's organizations not yet affiliated with the Brotherhood. Invitations to meet with such groups are always welcome. During the past two months five of these promotional meetings were held in the Central Conference alone.

We welcome the men of Christ Church, Charleroi, who recently affiliated with the Brotherhood. We know they will be a credit to our organization.

With gratitude we also salute all those Brotherhoods and other men's

organizations that have contributed to the Lake project at Lutherlyn. When this project is finally completed with the words "paid in full," it is our prayer that every layman in the synod will have had a part in this accomplishment.

—Walter C. Koehler, President
Pittsburgh Synod Brotherhood
New Maryland District Organized



Installation of Officers

The officers of the newly organized Central District Brotherhood of the Maryland Synod are (left to right) the Rev. Richard Shanebrook, pastoral advisor, Stewart Strevig, treasurer, William Flohr, secretary, Earl Luckabaugh, vice president, Warren Strevig, president. Harris Frock, vice president of the synodical Brotherhood, installed the officers.

One hundred and fifty men attended the dinner meeting at Immanuel Lutheran Church, Manchester, Md., when the Central District Lutheran Brotherhood of the Maryland Synod was organized by the adoption of a constitution and the election of officers.

Dr. Frank Fife, president of the Maryland Synod, and Fred Sendelbach and Harris Frock, president and vice president respectively of the Maryland Synod Brotherhood, presented the work of the Brotherhood and the opportunity for service by

the men of the church.

Warren Strevig presided at the business session, explaining the action thus far taken and conducting the adoption of the constitution. Mr. Sendelbach had charge of the election of the following officers: Mr. Strevig, president; Earl Luckabaugh, vice president; William Flohr, secretary; Stewart Strevig, treasurer, and the Rev. Richard Shanebrook, pastoral advisor. The officers were installed by Mr. Frock.

National Boy Scout Jamboree

A "once-in-a-lifetime" experience will be enjoyed next summer by 50,000 Boy Scouts, Explorers and Scout Leaders who trek "On to the Pacific" for America's third National Boy Scout Jamboree.

A huge tent city will rise on the 3,000-acre site loaned to the Boy Scouts by the owners of Irvine Ranch in Orange County, Cal., at the Newport Harbor area, on the shores of the Pacific.

The youngest, newest and busiest city of 50,000 will teem with excitement. Boys from all walks of life, of all races and creeds will live together, exchanging skills, swapping hometown products and learning about customs and traditions of many sections of the nation.

The National Jamboree will also have an international flavor. Living with American boys throughout the camp will be scouts of other lands, invited to represent their nations' scouting organizations. There are now fifty other nations around the

world with scouting programs.

There will be pageants and ceremonies, campfires and music, demonstrations of all types of campcraft and scoutcraft, swapping and friendship-making and the opportunity of meeting some of America's outstanding citizens.

Teachers Conferences

Last year 56 public and private school teachers gathered at Gettysburg Theological Seminary and for seven full days discussed the implications of their Christian faith in their work of teaching the boys and girls in their communities. They faced their teaching responsibilities and their problems, looking at them in the light of their faith. They studied their Bibles. They examined their faith. They worshipped together. They played games. They got tired. They drank coffee in the wee small hours. But before they left, they asked for more. A resolution was drafted requesting The Board of Parish Education to continue and expand the conferences.

This summer the Board will sponsor two conferences. The first will be held at Marion College, Marion, Va., August 6-13. The second will be held at Susquehanna University, Selinsgrove, Pa., August 15-22. Only public and private school teachers and officials can attend. The faculty will be composed of leaders from our church and from the field of education. The discussion method is used and all conference members attend

all sessions of the conference. The finest testimony to the value of the conference is the fact that in the three years of the conference more than 30 per cent of those attending have returned for a second year.

Cost of the conference for registration, board, and room for the full week is \$27. Registrations are now being received. Address all correspondence to S. White Rhyne, Director, 1228 Spruce Street, Philadelphia 7, Pa.

Snapshots

THE 24TH annual convention of the Texas Synod Brotherhood was held at Weesatche, Texas, April 25-26, in St. Andrew's Lutheran Church, the Rev. James F. Vorkoper, pastor. The convention theme was "Win for Christ," and the banquet speaker was Chaplain Herman E. Knies, base chaplain, Barksdale Air Force Base, La.

THE SPRING RALLY of the Pottsville Conference Brotherhood of the Ministerium of Pennsylvania was held in Zion Lutheran Church, Frackville, Pa., on April 16.

PROFESSOR MILLER A. F. RITCHIE, 42, chairman of the department of human relations at the University of Miami, Coral Gables, Fla., accepted the Hartwick College's (Oneonta, N. Y.) Board of Trustees invitation to become president of the college, succeeding Dr. Henry J. Arnold, who retires June 20. Prof. Ritchie will take over his new office on July 1, becoming the fourth president of

(continued on page 31)

TOWARD

Happy Years



Those are my kids playing out there blissfully unaware of the future and its problems. Taxes and the high cost of living don't mean a thing to them. They're building dream houses in the sand and the sun.

But they're going to be happy . . . they are going to know what it's like to walk along the tree-shaded walks of some college campus, to cheer the team at the big football game, and to get a little . . . or a lot . . . of the wisdom of the ages in libraries, laboratories, and classrooms.

No matter what the future brings, it can't take me away from them forever. It can't because no man, even though he be gone in person, can be lost in spirit as long as what he has done lives in the memory of his loved ones.

That's why I'm taking care of my kids . . . the Lutheran Mutual way!



Lutheran Mutual LIFE INSURANCE COMPANY

HOME OFFICE • WAVERLY, IOWA

Tell me how I can provide HAPPINESS and SECURITY for my children

Name _____ Age _____
Address _____
Zone _____ State _____

Minority Groups

by HAROLD T. FLOREEN



Author

Pastor Harold T. Floreen is the secretary of the Department for the Christian Approach to the Jewish People of the National Lutheran Council. A graduate of Augustana College and Augustana Theological Seminary, he served briefly as missionary pastor and as educational field representative of the Department for the Christian Approach to the Jewish People, entering his present position in 1948.

Prior to his preparation for the ministry Pastor Floreen served for ten years in the U. S. Weather Bureau. His photographs of cloud formations have appeared in various meteorological textbooks, manuals, and periodicals, and are still being used. Since entering his present work, Pastor Floreen has written extensively in his own and related fields.

Editorial Committee

Arthur H. Getz, D.D., chairman, Charles E. Johnson, C. Oscar Leonardson, Carl E. Shock, S. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

AT THE beginning of this century, there was in the South a considerable number of poverty-stricken people who were commonly called "poor white trash." A physician by the name of Charles Wardell Stiles, son of a Methodist minister, found that many of these people were unable to work, and their children were stunted in development, due to an illness which he diagnosed as hookworm disease. A simple and effective remedy was available which would easily bring the disease under control at the small cost of fifty cents per person.

Aims

1. To show how we are tempted to evade facing the injustices which minority groups experience in our society.
2. To suggest the basic Christian attitudes which should prevail in this area.
3. To discover some of the problems which burden people in minority groups.
4. To find ways in which we can serve these people and work with them in solving our mutual problems.

Worship

Hymn: "Blessed Jesus at Thy Word"—No. 421 C. S. B. or No. 315 P. S. H.

Scripture: Deuteronomy 15:7-11

Free Prayer

Special Music

Hymn: "Jesus Still Lead On"—No. 260 C. S. B. or No. 215 P. S. H.

Topic

Hymn: "May the Grace of Christ Our Savior"—No. 436 C. S. B., or No. 319 P. S. H.

Prayer, including the Lord's Prayer

Benediction

Business

Fellowship and Refreshments

Help Delayed

Dr. Stiles expected that an extensive program would be launched to help these people. Instead he was subjected to ridicule by the public press as the one who had discovered the "germ of laziness." This public derision postponed decisive action for five years.

Finally, with the aid of the Rockefeller Foundation, a great campaign was launched, and by 1927 the disease had practically disappeared from the United States. But there was needless delay in bringing deliverance to the sufferers.

India's Caste System

Many centuries ago India was conquered by Aryan invaders who asserted their feelings of superiority over the darker natives by laying the foundations of the caste system. In the course of time the racial distinctions became less apparent, but the caste system which had been introduced was continued. Particularly pitiful was the lot of the outcaste people, who were regarded as untouchable. It was impressed upon these untouchables that they were not capable of rising above their ignorance and degradation.

Then the ambassadors of Christ came to India, bringing a Gospel which knows no caste. One of the difficult tasks of the missionaries who served the outcaste people was to convince the new believers that they were capable of learning. Real achievement by outcaste people has since aroused a desire for the Gospel even among members of the caste

groups.

We Are Tempted

It is easy to recognize and condemn selfishness and folly in a social system which is far removed from us by time or distance. But we are so much a part of our own social system, and have been so conditioned by popular thinking, that we are in danger of being blind to the evils around us. We can easily overlook the problems of the Negroes, the Indians, the Mexicans, the Orientals, the Italians, the Jews, and the economically blighted groups because their problems are not new and we have become conditioned to them.

Life is a struggle at best, and the prospect of fearlessly facing facts in a way which might deprive us of cherished privileges or our sense of superiority can become quite upsetting. We are uncomfortably aware that any decisive measures we may take in behalf of a minority group will likely arouse against us the wrath of the privileged majority. And who wants a fight?

Honestly and sympathetically to study the problems and frustrations of individual members of a minority group is likely to be very painful, especially if we are willing to include the question of guilt. We are therefore tempted to accept complete segregation in order to avoid facing the sufferings of the individual. When social contacts are reduced to a minimum, all members of a minority group come to look alike to us. We can then easily attribute undesirable characteristics found in some mem-

bers of the group to all members of the group. Our sense of guilt may stimulate us to imagine there is a concerted plan on the part of such groups to seize power and seek revenge. We may even maintain that the minority people are inherently inferior, incapable of anything better, and have little difficulty in finding evidence from our own experience with individuals to support our theories.

In studying minority groups abroad we are most concerned with discovering what is wrong with the privileged majorities. But here at home we concentrate our study on the minorities. The Negroes, for example, have been studied to death, and they will continue to be the primary object of research until the Spirit of God is permitted to work true repentance in our hearts.

The Way of the Cross

By word and example Jesus clearly revealed the way we should deal with downtrodden people. He went out of his way to minister to them, calmly ignoring popular taboos. He overlooked the antagonism of the Samaritans and sharply rebuked his disciples when they wanted to retaliate. The conduct of his followers was not to be determined by the actions of others but by the spirit of love revealed by their Master.

Our Lord did not bother to go into an elaborate defense of the downtrodden people he helped. He knew human prejudice too well to waste time reasoning with it. His only reply to his critics was this: if these

people are really so wicked then they are exactly the ones he should serve, for he had come not to call the righteous but sinners to repentance. To us, his followers, this means that the more undesirable and sinful people may appear to be, the greater becomes our responsibility to love them and bring to them the grace of Christ.

Our Lord, however, was not so sentimental as to overlook the sins of the oppressed. He could help them precisely because he knew their sins and weaknesses. His followers of our day would be able to see clearly to help such people provided they would first cast the beams out of their own eyes.

It is not surprising that our Lord's conduct aroused the enmity of those whose superiority was threatened by the value he placed on the souls they despised. But our Lord took the way of the cross in this matter also. And he expects us to take up our crosses and follow him, not seeking selfishly to protect ourselves at the expense of souls we could otherwise serve.

In his great commission to his church Christ rode roughshod over all barriers between people. Men had been created of one blood, and now they were to be bound together anew in the body of Christ. True to this commission, the early church knew no distinctions of nationality or race or culture. All were one in Christ. Individuals were viewed, not in terms of accidents of birth, but in terms of their potentiality in Christ.

Seeing with Open Eyes

As Christians we must view the

problems of others in a sympathetic manner. We must appreciate the plight of economically blighted groups, such as the share croppers, the agricultural migrants, and the southern mountaineers. Poverty is like a quicksand which draws its victims ever deeper. Malnutrition, inadequate clothing and housing, lack of medical care, defective education, and disillusionment combine further to curtail earning power. High interest on debts, and the characteristically large families, increase the financial strain. Where race is a factor, the problem becomes even more serious. The economic plight is generally matched by spiritual neglect.

Poverty is one of the real problems of our more than 13,000,000 Negro Americans. Their occupational opportunities are frequently seriously restricted. In the South, many are tenant farmers. Where farms are owned by Negroes they are generally smaller than those of white farmers, and the soil is often inferior and badly eroded as a result of cotton raising. In the industrial centers of the North the incomes of Negroes are larger, but their housing is generally seriously inadequate and the overcrowding is often almost unbelievable.

Limited opportunities for schooling are another serious problem. Science finds no evidence that one race is inherently inferior to another, but the effects of limited educational and economic opportunities can be easily traced. For example, in army intelligence tests made in World War I,

southern whites made higher scores than southern Negroes, but northern Negroes scored higher than southern whites. The white race itself thus revealed the effects of inferior opportunities. Similarly, crime, juvenile delinquency, alcoholism, and prostitution are found in any racial group which suffers seriously from poverty, overcrowding, and lack of adequate opportunities for self-betterment.

It is almost impossible to overestimate the psychological effect of being constantly treated as inferior, of being frequently deprived of civil rights in a nation that claims to believe in equality, and of being isolated through segregation from the dominant race.

The Church at Work

Since spiritual need accompanies and is closely related to all the other problems, the Lutheran Church is trying to reach our Negro population with the Gospel. The National Lutheran Council church bodies have thirty organized congregations which are known to have an interracial emphasis or a predominantly Negro membership. Several local Negro Brotherhood groups have been received into full membership in Lutheran synodical Brotherhoods. A concerted outreach by several of our Lutheran Church bodies is carried on through the Division of American Missions of the National Lutheran Council. But our efforts are still pitifully small.

Since Negroes are the largest minority in America we have referred specifically to some of their problems.

But equally involved, and similar in many respects, are the difficulties confronting the Indians (333,969), the Mexicans (377,433 foreign born), the Japanese (126,947), the Chinese (77,504), and other Orientals (50,467). Several of our Lutheran bodies are making a limited outreach to the Mexicans and Indians, but even less is being done for the Orientals.

The Jews represent the second largest minority group (about 5,000,000), and are the group with which our congregations have most direct contact. It is estimated that about 4,000 of our churches find Jewish people living in their parish areas. The Jews are not a racial minority, but one distinguished by a culture and a religion. The massacre of 6,000,000 Jews by the Nazis in Central Europe indicates the folly of dealing lightly with tensions involving this group. An outreach to those in the synagogue as well as the substantial majority having no synagogue affiliations is imperative. Special efforts are being made by the National Lutheran Council in nine cities, but the primary stress is being placed upon including Jews in our congregations wherever our congregations encounter them.

For Discussion

1. What are some of the reasons why we, perhaps unconsciously, side-step problems connected with minority groups?

2. Is segregation of minority groups desirable or undesirable? Why?

3. Why should Christians be par-

ticularly interested in downtrodden and outcast groups?

4. Which minority groups exist in your community? Approximately how many people belong to each of the groups?

5. Are members of these minority groups discriminated against in any way? What are their special problems? How can members of the Brotherhood help them find the solution to their problems?

6. What is your congregation doing, either directly or through the church at large, to help meet the material and spiritual needs of the following minority groups: Negroes, Indians, Mexicans, Japanese, Chinese, Jews, sharecroppers, agricultural migrants, southern mountaineers.

7. Would members of your congregation be willing to have Jews, Negroes, and Orientals join the congregations? Should the outreach of the congregation in the community be all-inclusive? Should any exceptions be made, and if so, on what grounds?

Suggestions for Action

1. Obey Christ by making the outreach of the Gospel in our community all-inclusive.

2. Treat all men with respect, avoiding painful names and jokes.

3. Make friends with people from minority groups and learn to know them.

4. Depend only upon trustworthy sources for information about minority groups.

5. Visit churches serving minority groups and invite them to your church. Have speakers and singers

from these groups.

6. Support community projects aimed at assisting underprivileged groups.

7. Support legislation granting all Americans their civil rights.

8. Consider contributing to scholarships for worthy students who are preparing to minister to minority needs.

9. Plan to project one or more of the motion pictures suggested in the assignment for this topic. If possible, invite other congregational groups to participate in the meeting.

What about Social Security?

(Assignment for the Seventh Meeting)

It is well recognized that one of the basic needs of man is a sense of security. Every man wants to have assurance that his employment will be reasonably steady so that he will have an assured income, that his family will be provided for if he should be taken from them early in life, that he will have food and shelter and clothing and medical care in old age — that life will be made as secure as possible.

CHURCH FURNITURE PEWS

Chancel Furniture

Pulpit Furniture - etc.

EDWARDS WOOD WORKS

Camdenton ♦ Missouri

A sense of security is a basic human need. That is why men are resorting to unemployment compensation, old age benefits, social security laws, Blue Cross insurance, and many other schemes. Are these plans Christian or un-Christian? What should be the attitude of Brotherhood men toward such principles? How does God fit into this picture? These are some of the problems that will be discussed at the next Brotherhood meeting.

In preparation for that meeting the following assignments should be carried out:

1. A committee should be appointed to list all the various plans in which members of the Brotherhood are participating which are intended to provide security for the future. This will require some advance inquiries on the part of this committee.

2. Every member of the Brotherhood should read carefully **Luke 12:13-21**, and meditate upon its message in the light of this problem of security.

IMPORTANT NOTICE

The 14th Biennial Convention of the American Federation of Lutheran Brotherhoods will be held in the Kentucky Hotel, Louisville, Kentucky, October 30-31st and November 1, 1953 (Reformation Sunday).

Mark these dates on your calendar and arrange to send a large delegation from your Brotherhood to this great meeting of laymen and pastors from all of the National Lutheran-Council church bodies in the United States and Canada.

Watch for additional information about the Federation convention in subsequent issues of **LUTHERAN MEN**.

The Editor's Page

Love in the Family and Home

The word "family" appears only once in the King James Version of the New Testament, and the word "home" appears only 10 times. Homes and families were taken for granted, even as today they are taken for granted as units of civilization.

But real love — not merely the natural affections that exist between members of a family — cannot be taken for granted. The New Testament mentions "love," or a form of that word, 230 times, an indication that genuine love cannot be taken for granted but must be emphatically urged upon people.

When the goal of parents is personal happiness, when home life and rearing of children are subordinated to less vital interests, genuine love falls by the wayside. When members of a family go their separate ways, the father to work, the children to school, and both parents to an evening of amusement, while a sitter watches the children, there is little opportunity for genuine love to develop.

From the Bible we learn that love is more than a sentimental feeling

within, more than good intentions. Love, says St. Paul, does not insist on its own self-satisfaction; it is patient; it bears all things; it endures all things. If personal happiness only is the goal of parents, they certainly will chaff at bearing burdens, enduring inconveniences, and foregoing certain good times.

"Time for each other and the sharing of everything that life brings — work, fun, disappointment, sacrifices, burdens, joy, success, failure — this is the way love is expressed," wrote Marjory Louise Bracher, in her book *Love is no Luxury*.

That title is significant. True love is a necessity to the Christian life, not something to be added if perchance we find time for it. It also means that real love cannot be taken for granted, even in the home and family.

No wonder the New Testament mentions love oftener than home and family. Without love, home and family are incomplete. Homes and families will always exist, but there is no reason to suppose that real love, born of God, blesses those homes.

—Joseph B. Mohr

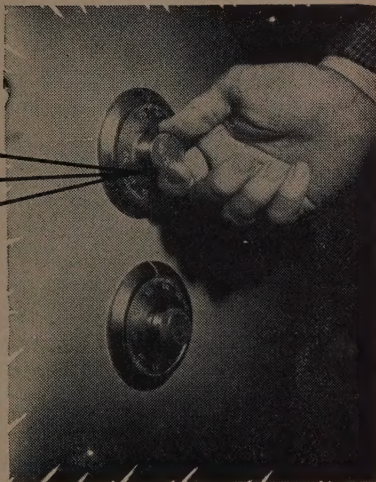
Two Carbons

Just as there are two kinds of people in the world, there are two substances, both carbons. One is comparatively worthless, black, unsightly, dirty. The other is pure, sparkling, beautiful, a fit ornament for a queen.

Why is one beautiful and the other unsightly? Because one gives back all the light that strikes it, while the other absorbs the light and keeps it. How different they are in value! One is a precious gem that sparkles and glistens, reflecting a thousand brilliant colors. The other is dark, ugly, and of little practical value. The one absorbs all the good, the other, like a diamond, reflects and shares with others the better things of life.—Author Unknown.

Place Your Savings Where They'll Be
Protected . . .

**EVEN
FROM
YOU .**



Yes, for safety, certainty, and enjoyment in retirement let your Lutheran Brotherhood Life Insurance program provide you with a foolproof method of systematic savings —*plus* the assured protection of your loved ones in event of your death!

A small deposit, at regular : monthly income at your re-
periods, will guarantee a : tirement age.

*Write today for your complete details of
the L. B. low cost insurance savings plan.*

USE THIS COUPON

If I save \$_____ a week, how much guaranteed income can my family have?

How much income can I have at age 60_____ 65_____?

Name _____ Age _____

Street _____

City _____ Zone _____ State _____

THIS IS *Your* LIFE INSURANCE SOCIETY

Lutheran Brotherhood

LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS

608 Second Avenue South

Minneapolis 2, Minn.

(continued from page 7)

not be enough, because needs included are already allocated. The refugee influx in Berlin demands a response far in excess of 1953 minimum LWA goals.

To meet immediate emergencies in West Berlin, vast quantities of clothing, bedding, shoes, medicine and food rations must be provided. U. S. Lutherans can respond to this challenge by supporting the Spring Clothing Appeal of Lutheran World Relief. Refugees entering West Berlin wear only the clothing on their backs, carrying no luggage, to avoid suspicion by East German guards.

LWR clothing, pouring into West Germany as a result of last fall's tremendous response to appeals made to U. S. Lutherans, is proving decisive in relieving immediate needs during the present Berlin crisis.

Once they have been flown from Berlin to West Germany, refugees need help in new life adjustment, referrals to housing projects and revolving loan funds to start life over again. Lutheran World Action is the channel through which we give such aid.

Similarly, LWA supports emigration aid through the Lutheran World Federation's Service to Refugees, offering registration and aid in the screening process. LWF-SR hopes to resettle at least 20,000 refugees overseas during 1953.

And last, but certainly not least, an adequate spiritual ministry is needed to counsel persons who are waning in hope and desperate in

FREE to any evangelical Christian Minister, Sunday School or Missionary Superintendent, one copy of "A SPIRITUAL LIGHT SWITCH" for each family in his congregation providing he will agree to give a talk on TITHING before distribution. Write stating number of leaflets desired to TITHER, Suite 816, 3440 LM Wilshire Blvd., Los Angeles 5, California.

RELIGIOUS libraries purchased. Baker Book House, Department LM, Grand Rapids 6, Michigan.

Sudbury CHURCH WORSHIP AIDS

Have your dealer show you the wide variety of well made church appointments we produce

FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
55 SUDBURY STREET, BOSTON 14, MASS.

NEW EARNINGS OPPORTUNITY

Ministers, Sunday School Teachers and laymen are discovering a new and vital ministry as our Representatives. Many have doubled their incomes. You too can find satisfaction and prosperity right in your own community or enjoy travel. Others making up to \$6,000 or more yearly. Let us know your qualifications. Write for "Opportunity Plus" and full information.

John Rudin & Company, Inc.

1018 S. Wabash - Dept. C9 Chicago 5, Ill.

GOWNS

PULPIT · CHOIR
CONFIRMATION · BAPTISMAL

DOCTORS · MASTERS
BACHELORS



CAPS
GOWNS
AND
HOODS

EST. 1912



BENTLEY & SIMON

7 WEST 36 ST. - NEW YORK 18, N.Y.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Lutheran Men

NOWILTEX COLLARS Never Need Laundering!

Fresh as Linen — Outwear Linen

These are the advantages of our water-proofed collars. When soiled wipe clean with cold water and soap — then dry. Always fresh and new looking. Approved and recommended by laymen and the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX". Ask your Church Goods Dealer or write us for literature.

THE PARSONS & PARSONS CO.

Est. 1879
Dept. L, 413 Huron Rd.,
Cleveland 15, Ohio

prayer for aid. In this also Lutheran World Action will provide both materials and support for front-line church workers, so that the witness of the Gospel may be strengthened and the Cross held high before the hearts and eyes of the world.

(continued from page 20)

Hartwick since the school was founded, in 1928.

THE MEN of the Brotherhood of Grace Lutheran Church, Allentown, Pa., "minwaxed" the floors of the nave, chapel and other rooms of the church, under the direction of Wilmer Weierbach, assisted by Earl Krause, Charles Herbein, Maurice Snyder, Herbert Snyder, William Breisch, Edwin Kraft, Ralph Marks and Arno Gangewere.

FIELD SECRETARY for church work in Negro and interracial communities, the Rev. Ervin E. Krebs of the Division of American Missions of the National Lutheran Council reports an increasing interest in Negro students on the part of Lutheran colleges and seminaries.

DR. HANNS LILJE, president of the Lutheran World Federation, has accepted invitations to speak at two Luther League conferences in the United States late in June and early in July.

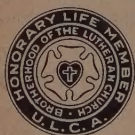
THE REV. ROBERT E. VAN DEUSEN, secretary of the Washington, D. C., office of the Division of Public Relations of the National Lutheran Council, will be given the honorary degree of Doctor of Divinity by Hartwick College on June 8.



Sexton famous sauces

SAUCEs of such piquant and alluring flavor that leading chefs in clubs, hotels and famous restaurants choose them — sauces skillfully blended and aged according to Sexton time honored recipes. Sauces for chops, fish and steaks, or to dress up meat-loaf and hamburgers.

John Sexton & Co., Sexton Square, Chicago, Ill.



APPLICATION BLANK

**Honorary Life Membership
and In Memoriam Department**

Date

THE BROTHERHOOD OF THE UNITED LUTHERAN CHURCH IN AMERICA

Check One: Life Membership \$10.00 ☐ In Memoriam \$50.00 ☐ Transfer \$40.00 ☐

Name

Address

Presented by

Society and Church

Send Certificate to

Citation

Sent by:

Address

Mail this application together with check or money order to cover desired certificate directly to William Shetlock, 22 S. Fourth St., Coplay, Pa., and certificate and lapel emblem or pin will be sent immediately to the address above.

For Your Convenience

LUTHERAN MEN, Market and New Streets, Bethlehem, Pa.

Enclosed find \$....., or bill me, for one year's subscription to LUTHERAN MEN.

Name

Address

City State

I am a member of

(church)

(location)